IMMANUEL:

OR THE

MYSTERY

OF THE

INCARNATION

OF THE

Son of God:

UNFOLDED

By *James Usher*, Archbishop of ARMAGH.

JOHN I. 14.

THE WORD WAS MADE FLESH.

LONDON,

Printed by *T. R.* and *M. D.* for *Jonathan Robinson* and *Nathanael Ranew*, at the *Kings Arms* in St. *Pauls* Church-yard. 1670.

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THE MYSTERY OF THE INCARNATION OF THE Son of God.

THE holy Prophet, in the Book of the (a) *Proverbs*, poſeth all ſuch as have not *learned wiſdome, nor known the knowledge of the holy*, with this Queſtion. *Who hath aſcended up into heaven, or deſcended? who hath gathered the winde in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what is his name, and what is his* SONS *name, if thou canſt tell?* To help us herein, the *SON* Himſelf did tell us, when he was here upon earth, that (b) *None hath aſcended up to heaven, but he that deſcended from heaven, even the Son of man which is in heaven.* And that we might not be ignorant of his *name*, the Prophet *Eſay* did long before foretell, that (c) *Unto us a Childe is born, and unto us a Son is given; whoſe name ſhall be called Wonderfull, Counſeller, The Mighty God, The Everlaſting Father, The Prince of Peace.*

a Prov. 30. 3, 4

b John 3. 13.

c Eſa. 9. 6.

Where, if it be demanded, how theſe things can ſtand together? that the *Son of Man* ſpeaking upon *earth*, ſhould yet at the ſame inſtant be *in heaven?* that the *Father of Eternity* ſhould be *born in time?* and that the *Mighty God* ſhould become a *Childe*; which is the weakeſt ſtate of Man himſelf? we muſt call to mind, that the firſt letter of this great Name, is WONDERFULL. When he appeared of old to *Manoah*, his *name was Wonderfull*, and he did wonderouſly, *Judg.* 13. 18, 19. But that, and all the wonders that ever were, muſt give place to the great myſtery of his Incarnation; and in reſpect thereof ceaſe to be wonderfull; for of this work that may be verified, which is ſpoken of thoſe wonderfull judgements, that God brought upon *Ægypt*; when he would (d) ſhew his power, and have his name declared throughout all the earth. (e) *Before them were no ſuch; neither after them ſhall be the like.*

d Exod 9. 16.
e Ibid. chap 10 14. & 11. 6.

Neither the creation of all things out of nothing, which was the beginning of the works of God (thoſe ſix working dayes putting as it were

an end to that long Sabbath that never had beginning; wherein the Father, Son, and holy Ghoſt did infinitely (*f*) glorifie themſelves, and (*g*) rejoyce in the fruition one of another, without communicating the notice thereof unto any creature) nor the Reſurrection from the dead, and the reſtauration of all things, the laſt works that ſhall go before that everlaſting Sabbath (which ſhall have a beginning, but never ſhall have end:) neither that firſt, I ſay, nor theſe laſt, though moſt admirable peeces of work, may be compared with this, wherein the Lord was pleaſed to ſhew the higheſt pitch (if any thing may be ſaid to be higheſt in that which is infinite and exempt from all meaſure and dimenſions) of his Wiſdome, Goodneſs, Power, and Glory.

f John 17 5.
g Prov. 8. 30.

The Heathen Chaldeans, to a queſtion propounded by the King of *Babel*, make anſwer; (*h*) that it was a *rare thing* which he required, and that none other could ſhew it, *except the Gods, whoſe dwelling is not with fleſh.* But the rarity of this lyeth in the contrary to that which they imagined to be ſo plain: that he (*i*) *who is over all, God bleſſed for ever,* ſhould take our fleſh, and dwell, or * pitch his *tabernacle* with us. That as (*k*) the glory of God filled the *Tabernacle* (which was a (*l*) figure of the humane nature of our Lord) with ſuch a kinde of fulneſs, that *Moſes* himſelf was not able to approach unto it; (therein coming ſhort, (*m*) as in all things, of the Lord of the houſe) and filled the Temple of *Solomon* (a type likewiſe (*n*) of the body of our *Prince of Peace*) in (*o*) ſuch ſort that the Prieſts could not enter therein: ſo (*p*) *in him all the fulneſs of the Godhead ſhould dwell bodily.*

h Dan. 2. 11.
i Rom. 9. 5.
* ἐσκήνωσε. Joh. 1. 14.
k Exod 40. 34, 35.
l Heb 9. 9, 11.
m Heb. 3. 3, 6.
n John 2. 19, 21
o 2 Chr. 7. 1, 2.
p Col. 2. 9.

And therefore, if of that Temple, built with hands, *Solomon* could ſay with admiration: (*q*) *But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much leſs this houſe, which I have built?* of the true Temple, that is not of this building, we may with greater wonderment ſay with the Apoſtle, (*r*) *Without controverſie, great is the myſtery of religion: God was manifeſted in the fleſh;* yea, was made of a woman, and born of a Virgin; a thing ſo (*ſ*) wonderfull, that it was given for a ſign unto unbeleevers ſeven hundred and forty years before it was accompliſhed; even a ſign of Gods own chooſing, among all the wonders in the depth, or in the heighth above. *Therefore the Lord himſelf ſhall give you a ſign. Behold a Virgin ſhall conceive and bear a Son, and ſhall call his name Immannel*, Eſa. 7. 14.

q 2 Chro. 6. 18.
r 1 Tim. 3. 16.
ſ Eſa 7. 11, 14.

A notable wonder indeed, and great beyond all compariſon. That the Son of God ſhould be (*t*) *made of a woman*; even made of that Woman, which was (*u*) made by himſelf. That her *womb* then, and the (*x*) *heavens* now, ſhould *contain* him whom (*y*) *The Heaven of Heavens cannot contain.* That he who had both Father and Mother, whoſe pedegree is upon record even up unto *Adam*, who in the fulneſs of time was brought forth in *Bethlehem*, and when he had finiſhed his courſe was *cut off out of the land of the living at Jeruſalem*; ſhould yet notwithſtanding be in truth, that which his ſhadow *Melchiſedeck* was only in the conceit of the men of his time, (*z*) *without Father, without Mother, without Pedegree, having neither beginning of dayes*

t Gal. 4. 4.
u John 1. 3. Col. 1. 16.
x Acts 3 21.
y 1 Kings 8. 27
z Heb. 7. 3. with Eſa 53. 8. & Mic. 5. 2.

nor

nor end of life. That his Father ſhould be (*a*) *greater* than he; and yet he his Fathers (*b*) *equal.* That he (*c*) *is*, before *Abraham was*; and yet *Abrahams* birth preceded his, well-nigh the ſpace of 2000 years. And finally, that he who was *Davids Son*, ſhould yet be *Davids* Lord: (*d*) a caſe which plunged the greateſt Rabbies among the Phariſees; who had not yet *learned this wiſdome, nor known this knowledge of the holy.* (*e*)

a John 14. 28.
b John 5. 18. Phil. 2. 6.
c John 8. 58.
d Mat. 22. 42, 43, &c.
e Col. 2. 9.

The untying of this knot dependeth upon the right underſtanding of the wonderfull conjunction of the divine and humane Nature, in the unity of the Perſon of our Redeemer. For by reaſon of the ſtrictneſs of this perſonal union, whatſoever may be verified of either of thoſe Natures, the ſame may be truely ſpoken of the whole Perſon, from whetherſoever of the Natures it be denominated. For the clearer conceiving whereof, we may call to mind that which the Apoſtle hath taught us touching our Saviour. (*e*) *In him dwelleth all the fulneſs of the Godhead bodily*, that is to ſay by ſuch a perſonal and real union, as doth inſeparably & everlaſtingly conjoyn that infinite Godhead with his finite Manhood in the unity of the ſelf-ſame individual Perſon.

He in whom that fulneſs dwelleth, is the *PERSON*: *that* fulneſs which ſo doth dwell in him, is the *NATURE*. Now there dwelleth in him not only the fulneſs of the *Godhead*, but the fulneſs of the *Manhood* alſo. For we believe him to be both perfect God, begotten of the ſubſtance of his Father before all worlds; and perfect Man, made of the ſubſtance of his Mother in the fulneſs of time. And therefore we muſt hold, that there are two diſtinct *Natures* in him: and two ſo diſtinct, that they do not make one compounded nature: but ſtill remain uncompounded and unconfounded together. *But Hee* in whom the fulneſs of the Manhood dwelleth is not one, and hee in whom the fulneſs of the Godhead, another: but he in whom the fulneſs of both thoſe natures dwelleth, is one and the ſame *Immanuel*, and conſequently it muſt be believed as firmly, that he is but one *Perſon*.

And here we muſt conſider, that the divine Nature did not aſſume an humane Perſon, but the divine Perſon did aſſume an humane Nature: and that of the three divine Perſons, it was neither the firſt nor the third that did aſſume this Nature; but it was the middle Perſon, who was to be the middle one, that muſt undertake this mediation betwixt God and us; which was otherwiſe alſo moſt requiſite, as well for the better preſervation of the integrity of the bleſſed Trinity in the Godhead, as for the higher advancement of Mankind by meanes of that relation which the ſecond Perſon the Mediator did bear unto his Father. For if the fulneſs of the Godhead ſhould have thus dwelt in any humane Perſon, there ſhould then a fourth Perſon neceſſarily have been added unto the Godhead: and if any of the three Perſons, beſide the ſecond, had been born of a woman; there ſhould have been two Sons in the Trinity. Whereas now the Son of God and the Son of the bleſſed Virgin, being but one perſon, is conſequently but one Sonne; and ſo no alteration at all made in the relations of the Perſons of the Trinity.

Again, in reſpect of us the Apoſtle ſheweth, that for this

very end (*f*) *God ſent his own* SON *made of a Woman*; *that* WE *might receive the adoption of* SONS: and thereupon maketh this inference; *Wherefore thou art no more a Servant but a* SON, *and if a* SON, *then an* HEIR *of God through Chriſt*; intimating thereby, that what relation Chriſt hath unto God by Nature, we being found in him have the ſame by Grace. By nature he is (*g*) *the only begotten Son of the Father*: but this is the high grace he hath purchaſed for us; that (*h*) *as many as received him, to them he gave power*, or priviledge, *to become the Sons of God*, even *to them that believe on his Name*. For although he reſerve to himſelf the preheminence, which is due unto him in a * peculiar manner, of being (*i*) *the firſt born among many brethren*: yet in him, and for him, the reſt likewiſe by the grace of adoption are all of them accounted as *firſt borns*.

So God biddeth *Moſes* to ſay unto *Pharaoh*: (*k*) *Iſrael is my Son, even my firſt born. And I ſay unto thee*; *Let my ſon go, that he may ſerve me: and if thou refuſe to let him go*; *behold I will ſlay thy ſonne*, even *thy firſt born*. And the whole *Iſrael* of God, conſiſting of Jew and Gentile, is in the ſame ſort deſcribed by the Apoſtle to be (*l*) *the general aſſembly and Church of the firſt born inrolled in heaven*. For the ſame reaſon that maketh them to be *Sons*, to wit, their incorporation into Chriſt, the ſelf-ſame alſo maketh them to be *firſt borns*: ſo as (howſoever it fall out by the grounds of our Common Law) by the rule of the Goſpel this conſequence will ſtill hold true; (*m*) *if children, then heirs, heirs of God and joynt-heirs with Chriſt*. And ſo much for the SON, the *Perſon* aſſuming.

The *Nature* aſſumed, is *the ſeed of Abraham*, Heb. 2. 16. *the ſeed of David*, Rom. 1. 3. *the ſeed of the Woman*, Gen. 3. 15. the *WORD*, (*n*) the ſecond perſon of the Trinity, being (*o*) made *FLESH*, that is to ſay, (*p*) *Gods own Son* being *made of a woman*, and ſo becoming truely and really (*q*) *the fruit of her womb*. Neither did he take the ſubſtance of our nature only, but all the properties alſo and the qualities thereof: ſo as it might be ſaid of him, as it was of (*r*) *Elias* and the (*ſ*) Apoſtles; that he was *a man ſubject to like paſſions as we are*. Yea he ſubjected himſelf (*t*) *in the dayes of his fleſh* to the ſame (*u*) *weakneſs* which we find in our own frail nature, and was compaſſed with like *infirmities*; and in a word, *in all things was made like unto his brethren*,* ſin only excepted. Wherein yet we muſt conſider, that as he took upon him, not an humane *Perſon*, but an humane *Nature*; ſo it was not requiſite he ſhould take upon him any *Perſonal* infirmities, ſuch as are, madneſs, blindneſs, lameneſs, and particular kinds of diſeaſes, which are incident to ſome only and not to all men in general; but thoſe alone which do accompany the whole nature of mankind, ſuch as are hungring, thirſting, wearineſs, grief, pain, and mortality.

We are further here alſo to obſerve in this our (*x*) *Melchiſedek*, that as he had no *Mother* in regard of one of his natures, ſo he was to have no *Father* in regard of the other; but muſt be born of a pure immaculate Virgin, without the help of any man.

And

f Gal. 4. 4, 5, 7.

g Joh. 1. 14. & 3. 16.

h John 1. 12.

* *Propter quod unumquodq; eſt tale, illud ipſum eſt magis tale.*

i Rom. 8. 29.

k Exo. 4. 22, 23

l Heb. 12. 23.

m Rom. 8. 17.

n 1 John 5. 7.

o John 1. 14.

p Gal. 4. 4.

q Luke 1. 42.

r Ηλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν Jam 5. 17.

ſ Ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι. Acts 14. 15.

t Heb. 5. 7. 2 Cor. 13. 4 Heb. 2. 17, 18. & 4. 15.

* *Inter Trinitatem, & hominum infirmitatem, & iniquitatem, Mediator factus eſt homo, non iniquus, ſed tamen infirmus: ut ex eo quod non iniquus, jungeretur Deo; ex eo quod infirmus, propinquaret tibi.* Aug. Præf. in enarrat. 2. Pſal. 29.

x Heb. 7. 3.

And this alſo was moſt requiſite, as for other reſpects, ſo for the exemption of the aſſumed nature from the imputation and pollution of *Adams* ſin. For (*y*) ſin having by that one man entred into the world; every Father becometh an *Adam* unto his childe, and conveyeth the corruption of his nature unto all thoſe whom he doth beget. Therefore our Saviour aſſuming the ſubſtance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our fleſh; which by that means only is propagated from the firſt man unto his poſterity. Whereupon, he being made *of* man but not *by* man, and ſo becoming the immediate fruit of the *womb*, and not of the *loyns*, muſt of neceſſity be acknowledged to be (*z*) that *HOLY THING*, which ſo was born of ſo bleſſed a Mother. Who although ſhe were but the paſſive and material principle of which that precious fleſh was made, and the holy Ghoſt the agent and efficient; yet cannot the Man Chriſt Jeſus thereby be made the *Son* of his (*a*) own Spirit; becauſe Fathers do beget their children out of their own ſubſtance: the holy Ghoſt did not ſo, but framed the fleſh of him, from whom himſelf proceeded, out of the creature of them both, (*b*) *the handmaid of our Lord*; whom from thence *all generations ſhall call bleſſed*.

y Rom. 5. 12.

z Luke 1. 35.

a Gal 4. 6. Rom 8. 9.

b Luke 1. 38, 48.

That bleſſed womb of hers was the Bride-chamber, wherein the holy Ghoſt did knit that indiſſoluble knot betwixt our humane nature and his Deity: the Son of God aſſuming into the unity of his perſon that which before he was not; and yet without change (for ſo muſt God ſtill be) remaining that which he was; whereby it came to paſs, that (*c*) this *holy thing which was born of her*, was indeed and in truth to be *called the SON OF GOD*. Which wonderfull connexion of two ſo infinitely differing natures in the unity of one perſon, how it was there effected, is an inquiſition fitter for an Angelical intelligence, than for our ſhallow capacity to look after; to which purpoſe we may alſo obſerve, that in the fabrick of the *Ark* of the Covenant, (*d*) the poſture of the faces of the *Cerubims* toward the *Mercy-ſeat* (the type of our Saviour) was ſuch, as would point unto us, that theſe are the things which *the Angels deſire to* * *ſtoop and look into*.

c Luke 1. 35.

d Exod. 37. 9.

* Παρακύψαι 1 Pet. 1. 12.

And therefore let that ſatisfaction, which the Angel gave unto the Mother Virgin (whom it did more eſpecially concern to move the queſtion, (*e*) *How may this be?*) content us, (*f*) *The power of the Higheſt ſhall over-ſhadow thee*. For as the former part of that ſpeech may inform us, that (*g*) *with God nothing is impoſſible*: ſo the latter may put us in minde, that the ſame God having *over-ſhadowed* this myſtery with his own vail, we ſhould not preſume with the men of (*h*) *Bethſhemeſh* to look into this *Ark* of his; leſt for our curioſity we bee ſmitten as they were. Onely this we may ſafely ſay, and muſt firmly hold: that as the diſtinction of the Perſons in the holy Trinity hindreth not the unity of the Nature of the Godhead, although every Perſon intirely holdeth his own incommunica-

e Luke 1. 34.

f Ibid. verſ. 35.

g Ibid. verſ. 37.

h 1 Sam. 6. 19.

ble

ble property; ſo neither doth the diſtinction of the two Natures in our Mediator any way croſs the unity of his Perſon, although each nature remaineth intire in it ſelf, and retaineth the properties agreeing thereunto, * without any converſion, compoſition, commixion, or confuſion.

* Ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως. (Concil. Chalced Act. 5. & apud Evag. lib. 2. hiſt. Eccl. c. 4.) inconfuſè, incommutabiliter, indiviſè, inſeperabiliter. (Jo. Maxentius in Catholicæ ſuæ Profeſſionis init Concil. Rom. ſub Martino 1.)

When (*i*) *Moſes* beheld the buſh burning with fire, and yet no whit conſumed, he wondred at the ſight, and ſaid; *I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.* But when God thereupon called unto him out of the midſt of the buſh, and ſaid, *Draw not nigh hither,* and told him who he was; *Moſes* trembled, hid his face, and durſt not behold God. Yet although, being thus warned, we dare not draw ſo nigh; what doth hinder but we may ſtand aloof off, and wonder at this great ſight? (*k*) *Our God is a conſuming fire*; ſaith the Apoſtle: and a queſtion we finde propounded in the Prophet, (*l*) *Who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with the everlaſting burnings? Moſes* was not like other Prophets, but (*m*) God ſpake unto him face to face, as a man ſpeaketh unto his friend: and yet for all that when he beſought the Lord that he would ſhew him his glory; he received this anſwer, (*n*) *Thou canſt not ſee my face: for there ſhall no man ſee me, and live. Abraham* before him, though a ſpecial (*o*) *friend of God,* and the (*p*) *father* of the faithfull, the children of God; yet held it a great matter that he ſhould take upon him ſo much as to (*q*) ſpeak unto God, being *but duſt and aſhes.* Yea, the very Angels themſelves (*r*) (*which are greater in power and might*) are fain to (*ſ*) cover their faces, when they ſtand before him; as not being able to behold the brightneſs of his glory.

i Exod. 3. 2, 3, 5, 6. Acts 7. 31, 32.
k Heb. 12. 29.
l Eſa. 33. 14.
m Num. 12. 6, 7, 8. Ex. 33. 11.
n Ex. 33. 18, 20
o Eſa. 41. 8. 2 Chron. 20 7. Jam. 2. 23.
p Ro. 4. 11, 16 Gal. 3. 7.
q Gen. 18. 27.
r 2 Pet. 2. 11.
ſ Eſa. 6. 2.

With what aſtoniſhment then may we behold our duſt and aſhes aſſumed into the undivided unity of Gods own Perſon; and admitted to dwell here, as an inmate, under the ſame roof? and yet in the midſt of thoſe everlaſting burnings, the buſh to remain unconſumed, and to continue freſh and green for evermore. Yea, how ſhould not we with *Abraham* rejoyce to ſee this day, wherein not only our nature in the perſon of our Lord Jeſus is found to dwell for ever in thoſe everlaſting burnings; but, in and by him, our own perſons alſo are brought ſo nigh thereunto, that (*t*) God doth ſet his Sanctuary and Tabernacle among us, and dwell with us; and (which is much more) maketh us our ſelves to be the (*u*) *houſe* and the (*x*) *habitation*, wherein he is pleaſed to dwell by his Spirit; according to that of the Apoſtle: (*y*) *Ye are the temple of the living God, as God hath ſaid; I will dwell in them and walk in them, and I will be their God, and they ſhall be my people*; and that moſt admirable prayer, which our Saviour himſelf made unto his Father in our behalf. (*z*) *I pray not for theſe alone, but for them alſo which ſhall believe on me through their word that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us; that the world may beleeve that thou haſt ſent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.*

t Lev. 26. 11, 12 Exe. 37. 26, 27 Rev. 21. 3.
u Heb. 3. 6.
x Eph. 2. 22.
y 2 Cor. 6. 16.
z John 17. 20, 21, 22, 23.

To compaſs this conjunction betwixt God and us, he that was

to

to be our (*a*) JESUS or *Saviour*, muſt of neceſſity alſo be IMMANUEL; which being interpreted is, *God with us*; and therefore in his *Perſon* to be Immanuel, that is, God dwelling with our fleſh; becauſe he was by his *Office* too to be Immanuel, that is, he who muſt make God to be at one with us. For this being his proper office, to be (*b*) *Mediator between God and men*, he muſt partake with both: and being from all eternity conſubſtantial with his Father, he muſt at the appointed time become likewiſe conſubſtantial with his children. (*c*) *Foraſmuch then as the children are partakers of fleſh and bloud; he alſo himſelf likewiſe took part of the ſame*, ſaith the Apoſtle. We read in the Roman Hiſtory, that the Sabines and the Romans joyning battell together, upon ſuch an occaſion as is mentioned in the laſt Chapter of the book of *Judges*; of the children of *Benjamin*, catching every man a wife of the daughters of *Shiloh*; the women being daughters to the one ſide, and wives to the other, interpoſed themſelves, and took up the quarrel, ſo that by the mediation of theſe, who had a peculiar intereſt in either ſide, and by whoſe means this new allyance was contracted betwixt the two adverſe parties; they who before ſtood upon higheſt terms of hoſtility, * did not only entertain peace, but alſo joyned themſelves together into one body and one ſtate.

God and we were (*d*) *enemies*; before we were *reconciled to him by his Son*. He that *is to* be (*e*) *our peace*, and to *reconcile us unto God*, and to *ſlay this enmity*, muſt have an intereſt in both the parties that are at variance, and have ſuch a reference unto either of them, that he may be able to ſend this comfortable meſſage unto the ſons of men; (*f*) *Go to my brethren, and ſay unto them: I aſcend unto my Father, and your Father; and to my God, and your God.* For as long as (*g*) *he is not aſhamed to call us brethren*; (*h*) *God is not aſhamed to be called our God*; and his entring of our appearance, in his own name and ours, after this manner; (*i*) *Behold, I, and the children which God hath given me*; is a motive ſtrong enough to appeaſe his Father, and to turn his favourable countenance towards us: as on the other ſide, when we become unruly and prove rebellious children; no reproof can be more forcible, nor inducement ſo prevalent (if there remain any ſpark of grace in us) to make us caſt down our weapons and yeeld, than this. (*k*) *Do ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy Father that hath bought thee?* and bought thee (*l*) *not with corruptible things, as ſilver and gold, but with the precious bloud* of his own Sonne?

How dangerous a matter it is to be at odds with God, old *Eli* ſheweth by this main argument. (*m*) *If one man ſinne againſt another, the Judge ſhall judge him: but if a man ſinne againſt the Lord, who ſhall plead* or *intreat for him?* and *Job*, before him. (*n*) *He is not a man as I am, that I ſhould anſwer him, and we ſhould come together in judgement: neither is there any Days-man* or *Umpire betwixt us, that may lay his hand upon us both.* If this general ſhould admit no manner of exception, then were we in a wofull caſe, and had cauſe to weep much more than S. *John* did in the Revelation; when (*o*) none was found *in Heaven, nor in*

a Mat. 1 21, 23. See Anſelmes *Cur Deus homo.*

b 1 Tim. 2. 5.

c Heb. 2. 14.

* *ſic pax facta, fœduſque percuſſum: ſecutaq; ſumma dictu, ut relictis ſedibus ſuis novam in urbem hoſtes demigrarent, & cum generis ſuis avitas opes pro dote ſociarent.* L. Flor. hiſtor. Rom. li. 61. c. 1.

d Rom. 5. 10.

e Eph. 2. 14, 16.

f John 20. 17.

g Heb. 2. 11.

h Heb. 11. 16.

i Heb. 2. 13.

k Deut. 32. 6.

l 1 Pet. 1. 17, 18, 19.

m 1 Sam. 2. 25.

n Job 9. 32, 33.

o Rev. 5. 3, 4.

in earth, nor under the earth, that *was able to open the book* which he ſaw in the right hand of him that ſate upon the Throne, *neither to look thereon.* But as S. *John* was wiſhed there, to refrain his weeping, be-
Rev.5.5. cauſe (*p*) *the Lyon of the tribe of* Juda, *the root of* David, *had prevailed to open the book, and to looſe the ſeven ſeals thereof*: ſo he himſelf elſewhere
q 1 John 2.1,2 giveth the like comfort unto all of us in particular. (*q*) *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: and he is a propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.*

r 1 Tim.2.5,6 For as (*r*) there is *one God*, ſo is there *one Mediator between God and men, the man Chriſt Jeſus, who gave himſelf a ranſome for all*; and in diſcharge of this his office of mediation, as the only fit umpire to take up this controverſie, was to lay his hand as well upon *God* the party ſo highly offended, as upon *Man* the party ſo baſely offending. In things con-
ſ Heb.5.1. & 2,17. cerning God, the *Prieſthood* of our Mediator is exercited. (*ſ*) *For every high Prieſt is taken from among men, and ordained for men in things pertaining to God.* The parts of his Prieſtly function are two; *Satisfaction* and *Interceſſion*: the former whereof giveth contentment to Gods *juſtice*; the latter ſolliciteth his *mercy*, for the application of this benefit to the children of God in particular. Whereby it cometh to
t Rom.9.15,16 paſs, that God in (*t*) ſhewing mercy upon whom he will ſhew mercy,
u Rom.3.26. is yet for his juſtice no loſer: being both (*u*) *juſt, and the juſtifier of him which beleeveth in Jeſus.*

x Heb.9.24. y Rom.8.34. Heb.7.25. By vertue of his *Interceſſion*, Our Mediator (*x*) appeareth in the preſence of God for us, and (*y*) maketh requeſt for us. To this purpoſe, the Apoſtle noteth in the 4th to the *Hebrews*, I. *That we have a great high Prieſt, that is paſſed into the heavens, Jeſus the Son of God.* (ver. 14.) II. That *we have not an high Prieſt which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are, yet without ſin,* (verſ. 15.) Betwixt the *having* of ſuch, and the *not having* of ſuch an Interceſſor; betwixt the *height* of him in regard of the one, and the *lowlineſs* in regard of his other nature, ſtandeth the comfort of the poor ſinner. He muſt be ſuch a tutor as taketh our caſe to heart:
x Heb.2.17. and therefore (*z*) *in all things it behoved him to be made like unto his brethren, that he might be a merciſull and faithfull high Prieſt.* In which reſpect as it was needfull he ſhould partake with our fleſh and bloud, that he might be tenderly affected unto his brethren: ſo likewiſe for the obtaining of ſo great a ſute, it behoved he ſhould be moſt dear to God the Father, and have ſo great an intereſt in him, as he might al-
a John 11.42. wayes be ſure to be (*a*) heard in his requeſts: who therefore could be no
b Mar.3.17. other, but he of whom the Father teſtified from heaven; (*b*) *This is my beloved Son, in whom I am well pleaſed.* It was fit our Interceſſor ſhould
c Heb.4.16. be Man, like unto our ſelves; that we might (*c*) *boldly* come to him, *and find grace to help in time of need*: it was fit he ſhould be God, that he might *boldly* go to the Father, without any way diſparaging him; as
d Zach.13.7. being his (*d*) *fellow*, and (*e*) *equal.*
e Phil.2.6.

But ſuch was Gods *love* to juſtice, and *hatred* to ſinne; that he would not have his *juſtice* ſwallowed up with mercy, nor *ſinne* par-

Pardoned without the making of fit reparation. And therefore our Mediator must not look to procure for us a simple *pardon* without more adoe; but must be a (*f*) *propitiation* for our sinnes, and redeem us by fine and (*g*) *ransome*: and so not only be the master of our *requests*, to entreat the Lord for us; but also take upon him the part of an (*h*) *Advocate*, to plead full *satisfaction* made by himself as our (*i*) *surety*, unto all the debt wherewith we any way stood chargeable. Now the *satisfaction* which our surety bound himself to perform in our behalf, was a double *debt*: the principall, and the accessory. The principall debt is obedience to Gods most holy Law: which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned; but, being now by his own default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfie in his stead, none will be found fit to undertake such a payment, but he who is both God and man.

f ἱλασμὸς, Rom 3.25. 1 John 2.2. & 4.10.

g Λύτρον ἀντὶ πολλῶν. Mat 20.28. ἀντίλυτρον ὑπὲρ πάντων. 1 Tim 2.6.

h Job 33.24.

i Heb.7.22.

Man it is fit he should be, because man was the party that by the Articles of the first Covenant was tyed to this obedience; and it was requisite that, (*k*) as by one mans disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Again, if our Mediator were onely God, he could have performed no obedience (the Godhead being free from all manner of subjection:) and if he were a bare man, although he had been as perfect as *Adam* in his integrity, or the Angels themselves; yet being left unto himself amidst all the temptations of Satan and this wicked world, he should be subject to fall, as they were: or if he should hold out, as (*l*) *the elect Angels* did; that must have been ascribed to the *grace* and favour of another: whereas the giving of strict satisfaction to Gods *justice* was the thing required in this behalf. But now being God, as well as Man, he by his own (*m*) *eternal Spirit* preserved himself without spot: presenting a far more satisfactory obedience unto God, than could have possibly been performed by *Adam* in his integrity.

k Rom.5.19.

l 1 Tim.5. 21.

m Heb.9.14.

For, beside the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other: we know that *Adam* was not able to make himself holy; but what holiness he had, he received from him who created him according to his own image: so that whatsoever obedience *Adam* had performed, God should have (*n*) eaten but of the fruit of the vineyard which himself had planted; and (*o*) *of his own* would all that have been, which could be given unto him. But Christ did himself sanctifie that humane nature which he assumed; according to his own saying, *Joh. 17. 19. For their sakes I sanctified my self*: and so out of his own peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Again, if *Adam* had (*p*) done all things which were commanded him, hee must for all that have said: *I am an unprofitable servant; I have done that which was my duty to doe.* Whereas in

n 1 Cor.9 7. *o* 1 Chro. 29. 14,16. τὰ σὰ ἐκ τῶν σῶν.

p Luk.17.10.

in the voluntary obedience, which Christ ſubjected himſelf unto, the caſe ſtood far otherwiſe.

q John 14. 28. r Eſa. 53. 11. Mat. 12. 18. ſ John 5. 18. t Zach. 13. 7.

True it is, that if we reſpect him in his humane nature, (q) *his Father is greater than he*; and he is his Fathers (r) *ſervant*: yet in that he ſaid, and moſt truely ſaid, *that God was his Father*, (ſ) the Jews did rightly inſer from thence, that he thereby *made himſelf equal with God*; and (t) the Lord of Hoſts himſelf hath proclaimed him to bee *the man* that is *his fellow*. Being ſuch a man therefore, and ſo highly born; by the priviledge of his birth-right, he might have claimed an exemption from the ordinary ſervice whereunto all other men are tyed: and by being (u) the Kings Son, have freed himſelf from the payment of that tribute which was to be exacted at the hands of Strangers. When (x) the Father brought this his firſt-begotten into the world, he ſaid; *Let all the Angels of God worſhip him*: and at the very inſtant wherein the Son advanced our nature into the higheſt pitch of dignity, by admitting it into the unity of his ſacred Perſon, that nature ſo aſſumed was worthy to be crowned with all glory and honour: and he in that nature might then have ſet himſelf down (y) at the right hand of the throne of God; tyed to no other ſubjection than now he is, or hereafter ſhall be, when after the end of this world he ſhall have delivered up the kingdome to God the Father. For then alſo, in regard of his aſſumed nature, he (z) *ſhall be ſubject unto him that put all* other *things under him*.

u Mat. 17. 25, 26. x Heb 1. 6. y Heb 12. 2. z 1 Cor. 15. 27

Thus the Son of God, if he had minded onely *his own things*, might at the very firſt have attained unto the joy that was ſet before him: but (a) looking *on the things of others*, he choſe rather to come by a tedious way and wearisome journey unto it, not challenging the priviledge of a Son, but taking upon him *the form of a* mean *ſervant*. Whereupon in the dayes of his fleſh, he did not ſerve as an honourable Commander in the Lords hoſt, but as an ordinary ſouldier: he *made himſelf of no reputation*, for the time as it were * emptying his ſelf of his high ſtate and dignity; *he humbled himſelf, and became obedient* untill his death; being content all his life long to be (b) *made under the law*: yea, ſo farre, that as he was ſent (c) *in the likeneſs of ſin unto fleſh*, ſo he diſdained not to ſubject himſelf unto the law, which properly did concern *ſinfull fleſh*. And therefore howſoever *Circumciſion* was by right appliable only unto ſuch as were (d) *dead in their ſins, and the circumciſion of their fleſh*; yet he, in whom there was *no body of the ſins of the fleſh* to be put off, ſubmitted himſelf notwithſtanding thereunto: not only to teſtifie his communion with the Fathers of the old Teſtament; but alſo by this means to tender unto his Father a bond, ſigned with his own bloud, whereby he made himſelf in our behalf a debter unto the whole Law. *For I teſtifie* (ſaith the (e) Apoſtle) *to every man that is circumciſed, that he is a debter to the whole law*.

a Phil. 2. verſ. 4, 5, 7, 8. * Ἐαυτὸν ἐκένωσεν. Phil. 2. 7. b Gal 4. 4. c Rom. 8. 3. d Col. 2. 11, 13 Gal 5. 3.

In like manner *Baptiſme* appertained properly unto ſuch as were defiled, and had need to have their (f) ſins waſhed away: and therefore when all the land of *Judea* and they of *Jeruſalem* went out unto *John*, they (g) *were all baptized of him in the river* Jordan, *confeſſing*

f Act 22. 16. g Mat 3. 6. Mat. 1. 5.

ſeſsing their ſins. Amongſt the reſt came our Saviour alſo: but the *Baptiſt* conſidering that he had need to be baptized by Chriſt, and Chriſt no need at all to be baptized by him, refuſed to give way unto that action; as altogether unbefitting the ſtate of that immaculate Lamb of God, who was to take away the ſin of the World. Yet did our Mediator ſubmit himſelf to that Ordinance of God alſo: not only to teſtifie his communion with the Chriſtians of the new-Teſtament; but eſpecially (which is the reaſon yielded by himſelf) becauſe (*b*) *it became him thus to fulfil all righteouſneſs.* And ſo having fulfilled all righteouſneſs, whereunto the meaneſt man was tyed, in the daies of his pilgrimage (which was more than he needed to had undergone, if he had reſpected only himſelf:) the works which he performed were truly works of *ſuper-erogation*, which might be put upon the account of them whoſe debt he undertook to diſcharge; and being performed by the perſon of the Son of God, muſt in that reſpect not only be equivalent, but infinitely over-valued the obedience of *Adam* and all his poſterity, although they had remained in their integrity, and continued until this hour, inſtantly ſerving God day and night. And thus for our main and principal debt of Obedience, hath our Mediator given ſatisfaction unto the juſtice of his Father; with (*i*) *good meaſure preſſed down, ſhaken together and running-over.*

b Mat. 3. 15.

i Luke 6. 38.

But beſide this, we were lyable unto another debt; which we have incurred by our default, and drawn upon our ſelves by way of forfeiture and *nomine pœnæ.* For as (*k*) Obedience is a due *debt*, and Gods ſervants in regard thereof are truly *debtors*: ſo likewiſe is ſin a (*l*) *debt*, and ſinners (*m*) *debtors*, in regard of the penalty due for the default. And as the payment of the debt which cometh *nomine pœnæ*, diſchargeth not the Tenant afterwards from paying his yearly rent, after the default hath been made, is no ſufficient ſatisfaction for the penalty already incurred. Therefore our ſurety, who ſtandeth chargeable with all our debts, as he maketh payment for the one by his *Active*, ſo he muſt make amends for the other by his *Paſsive* obedience: he muſt firſt (*n*) ſuffer, and then enter into his glory. (*o*) *For it became him, for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect* (that is, a perfect accompliſher of the works which he had undertaken (*through ſufferings.*

k Luke 17. 10. Rom. 8. 12. Gal. 5. 3.

l Mat. 6. 12. compared with Luke 11. 4.

m ὀφειλέται Luke 13. 4. Mat. 13. 16.

n Luke 24. 26.

o Heb. 2. 10.

The God-head is of that infinite perfection, that it cannot poſſibly be ſubject to any paſſion. He therefore that had no other nature but the God-head, could not pay ſuch a debt as this; the diſcharge whereof conſiſted in ſuffering and dying. It was alſo fit, that Gods juſtice ſhould have been ſatisfied in that nature which had tranſgreſſed; and that the ſame nature ſhould ſuffer the puniſhment, that had committed the offence. (*p*) *Foraſmuch then as the Children were partakers of fleſh and blood, he alſo himſelf likewiſe took part of the*

p Heb. 2. 14, 15

ſame: that through death he might deſtroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their life time ſubject to bondage. Such and ſo great was the love of God
q Rom.8.12. the Father towards us, that *q he ſpared not his own Son, but delivered him up for us all*: and ſo tranſcendent was the love of the Son of God towards the ſons of men, that he deſired not to be ſpared; but rather than they ſhould lie under the power of death, was of himſelf moſt willing to ſuffer death for them: Which ſeeing in that infinite nature, which by eternal generation he received from his Father, he could not do; he reſolved in the appointed time to take unto himſelf a Mother, and out of her ſubſtance to have a body framed unto
r Phil.2.8; himſelf, wherein he might *r become obedient unto death, even the death*
ſ Heb.10.5,7. *of the Croſs*, for our redemption. And therefore *ſ* when he commeth into the world, he ſaith unto his Father: *A body haſt thou fitted me;*
t Ib.ver.9,10. *Loe, I come to do thy will O God.* By the which will (ſaith the *t* Apoſtle) *we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.*

Thus we ſee it was neceſſary for the ſatisfaction of this debt, that our Mediator ſhould be Man: but he that had no more in him than a Man, could never be able to go through with ſo great a work. For if there ſhould be found a man as righteous as *Adam* was at his firſt Creation, who would be content to ſuffer for the offence of others: his ſuffering poſſibly might ſerve for the redemption of one ſoul; it would be not ſufficient ranſome for thoſe *u*
u Rev.7.9. x Rev.5.9. innumerable multitudes that were to be *x redeemed to God out of every kindred and tongue, and people, and Nation.* Neither could any Man or Angel be able to hold out, if a puniſhment equivalent to the endleſs ſufferings of all the ſinners in the world ſhould at once be laid upon him. Yea, the very powers of Chriſt himſelf, upon
y Eſa. 11. 2. whom *y the ſpirit of might did reſt*, were ſo ſhaken in the ſharp
z Mar.14.33. Luke 22.44. encounter; that he, who was the moſt accompliſhed pattern of
a Heb 5.7. b Mark 14.35, 36. all fortitude, ſtood *z ſore amazed*, and with *a ſtrong crying and tears* prayed that, *b if it were poſſible the hour might paſs from him.*

c Heb.10.12. *c* This man therefore being to offer one ſacrifice for ſinnes for ever; to the burning of that ſacrifice he muſt not only bring the
d Cant.8.6. *d* coals of his love as ſtrong as death, and as ardent as the fire which hath a moſt vehement flame, but he muſt add thereunto thoſe
e Eſa.33.14. *e* everlaſting burnings alſo, even the flames of his moſt glorious
f Heb.9.14. Deity: and therefore *f through the eternal ſpirit* muſt he *offer himſelf without ſpot unto God*; that thereby he might *g* obtain for us
g Ibid. ver.12. an *eternal redemption.* The blood whereby the Church is purchaſed,
h Acts 20.28. muſt be *h Gods own blood*: and to that end muſt *i the Lord of*
i 1 Cor.2.8. *glory be crucified*; *k the Prince* and Author *of life be killed*; he *l*
k Acts 3.15. whoſe eternal *generation, no man can declare, be cut off out of the land*
l Eſa.53.8. *of the living*; and the *man* that is Gods own *fellow be* thus *ſmitten*;

ac-

according to that which God himſelf foretold by his Prophet. (*m*) *Awake, O ſword, againſt my ſhepherd, and againſt the man* that is *my fellow, ſaith the Lord of Hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered.* The people of *Iſrael*, we read, did ſo value the life of *David* their King, that they counted him to be worth (*n*) *ten thouſand* of themſelves: how ſhall we then value the life of (*o*) *Davids Lord*; (*p*) who is *the bleſſed and only Potentate, the King of Kings, and Lord of Lords?* It was indeed our nature that ſuffered; but he that ſuffered in that nature, (*q*) *is over all, God bleſſed for ever*: and for ſuch a Perſon to have ſuffered but one hour, was more than if all other perſons had ſuffered ten thouſand millions of years.

m Zach. 13. 7. with Matth. 26. 31.
n 2 Sam. 18. 3.
o Mat. 22. 43, 44
p 1 Tim. 6. 15. Rev. 19. 16.
q Rom. 9. 5.

But put caſe alſo, that the life of any other ſingular man might be equivalent to all the lives of whole mankind: yet the laying down of that life would not be ſufficient to do the deed, unleſs he that had power to lay it down had power likewiſe to take it up again. For, to be detained alwayes in that *priſon*, (*r*) *from whence there is no coming out before the payment of the uttermoſt farthing*; is to lye alwayes under execution, and to quit the plea of that full payment of the debt wherein our ſurety ſtood engaged for us. And therefore the Apoſtle upon that ground doth rightly conclude; that (*ſ*) *if Chriſt be not raiſed, our faith is vain; we are yet in our ſins*: and conſequently, that as he muſt be (*t*) *delivered* to death *for our offences*, ſo he muſt be *raiſed again for our juſtification.*

r Matth. 5. 26.
ſ 1 Cor. 15 17.
t Rom. 4. 25.

Yea, our Saviour himſelf, knowing full well what he was to undergo for our ſakes, told us before-hand, that the *Comforter* whom he would ſend unto us, ſhould (*u*) *convince the world*, that is, fully ſatisfie the conſciences of the ſons of men, concerning that (*x*) everlaſting *righteouſneſs*, which was to be brought in by him, upon this very ground: *Becauſe I go to my Father, and ye ſee me no more.* For if he had broken priſon, and made an eſcape, the payment of the debt, which as our ſurety he took upon himſelf, being not yet ſatisfied; he ſhould have been ſeen here again: Heaven would not have held him, more than Paradiſe did *Adam*, after he had fallen into Gods debt and danger. But our Saviour raiſing himſelf from the dead, preſenting himſelf in Heaven before him unto whom the debt was owing, and maintaining his ſtanding there, hath hereby given good proof, that he is now a free man, and hath fully diſcharged that debt of ours for which he ſtood committed. And this is the evidence we have to ſhew of that *righteouſneſs*, whereby we ſtand juſtified in Gods ſight: according to that of the Apoſtle, (*y*) *Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea rather that is riſen again; who is even at the right hand of God, who alſo maketh intercеſſion for us.*

u John 16. 10.
x Dan. 8. 14.
y Rom. 8. 33, 34.

Now although an ordinary man may eaſily part with his life:

yet doth it not lye in his power to reſume it again at his own will and pleaſure. But he that muſt do the turn for us, muſt be able to ſay as our JESUS did. (z) *I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again.* And in another place: (a) *Deſtroy this Temple, and in three dayes I will raiſe it up*; ſaith he unto the Jewes, *ſpeaking of the Temple of his body.* An humane nature then he muſt have had, which might be ſubject to diſſolution: but being once diſſolved, he could not by his own ſtrength (which was the thing here neceſſarily required) raiſe it up again; unleſs he had (b) *declared* himſelf *to be the Son of God with power, by the reſurrection from the dead.* The *Manhood* could ſuffer, but not overcome the ſharpneſs of death: the *Godhead* could ſuffer nothing, but overcome any thing. He therefore that was to ſuffer and to overcome death for us, muſt be partaker of both natures: that (c) *being put to death in the fleſh*, he might be able alſo to *quicken* himſelf by his own Spirit.

z John 10.17, 18.

a Joh: 2.19,21.

b Rom. 1.4.

c 1 Pet. 3.18.

And now are wee come to that part of Chriſts mediation, which concerneth the conveyance of (d) *the redemption of* this *purchaſed poſſeſſion* unto the ſons of men. A dear purchaſe indeed, which was to be redeemed with no leſs price than the bloud of the Son of God: but what ſhould the purchaſe of a ſtranger have been to us? or what ſhould we have been the better for all this; if we could not derive our deſcent from the purchaſer, or raiſe ſome good title whereby we might eſtate our ſelves in his purchaſe? Now this was the manner in former time in *Iſrael*, concerning redemptions: that unto him who was the next of kin, belonged the right of being (e) *Goël*, or the *Redeemer.* And *Job* had before that left this glorious profeſſion of his faith unto the perpetual memory of all poſterity. (f) *I know that my Goël* or *Redeemer liveth, and at the laſt ſhall ariſe upon the duſt,* (or, *ſtand upon the earth.*) *And after this my skin is ſpent; yet in my fleſh ſhall I ſee God. Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another* for me. Whereby we may eaſily underſtand, that his and our Redeemer was to be the inviſible God; and yet in his aſſumed fleſh made viſible even to the bodily eyes of thoſe whom he redeemed. For if he had not thus aſſumed our *fleſh*; how ſhould we have been of his bloud, or claimed any kindred to him? and unleſs the *Godhead* had by a perſonal union been unſeperably conjoyned unto that fleſh; how could he therein have been accounted our *next* of kinne?

d Eph. 1.14.

e Ruth. 3.12.& 4.ver.1,3,4,7.

f Job 19.25, 26,27.

For the better clearing of which laſt reaſon; we may call to mind that ſentence of the Apoſtle. (g) *The firſt man is of the earth earthy: the ſecond man is the Lord from heaven.* Where, notwithſtanding there were many millions of men in the world betwixt theſe two; yet we ſee our Redeemer reckoned *the ſecond man*: and why? but becauſe theſe two were the onely men who could be accounted the prime fountaines, from whence all the reſt of mankind

g 1 Cor. 15.47

mankind did derive their exiſtence and being. For as all men in the world by mean deſcents do draw their firſt original *from the firſt man*: ſo in reſpect of a more immediate influence of efficiency and operation do they owe their being unto *the ſecond man*, as he is *the Lord from heaven*. This is Gods own language unto *Jeremy*; (*b*) *Before I formed thee in the belly, I knew thee*; and this is *Davids* acknowledgement, for his part; (*i*) *Thy hands have made me and faſhioned me*; (*k*) *thou haſt covered me in my mothers womb*: (*l*) *thou art he that took me out of my mothers bowels*; and *Jobs*, for his alſo; (*m*) *Thy hands have made me and faſhioned me together round about*: *thou haſt cloathed me with skin and fleſh, and haſt fenced me with bones and ſinews*; and the (*n*) Apoſtles for us all; *In him we live, and move, and have our being*; who inferreth alſo thereupon, both that *we are the off-ſpring* or *generation of God*; and that *he is not farre from every one of us*; this being to be admitted for a moſt certain truth (notwithſtanding the oppoſition of all gain-ſayers) that * God doth more immediately concurre to the generation and all other motions of the creature, than any naturall agent doth or can do. And therefore, (*o*) *if by one mans offence, death reigned by one*; *much more they which receive abundance of grace and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt*. Conſidering that this *ſecond* man is not only as univerſal a principle of all our beings, as was that *firſt*, and ſo may ſuſtain the common perſon of us all, as well as he; but is a farre more immediate agent in the production thereof: not, as the *firſt*, ſo many generations removed from us, but more near unto us than our very next progenitors; and in that regard juſtly to be accounted our next of kinne, even before them alſo.

b Jer. 1. 5.

i Pſal. 119. 73.
k Pſal. 139. 13.
l Pſal. 71. 6.
m Job 10. 8, 11

n Act. 17. 27, 28, 29.

* See Bradwardin. de cauſâ Dei, lib. 1. cap. 3. & 4.

o Rom. 5 17.

Yet is not this ſufficient neither: but there is another kind of generation required, for which we muſt be beholding unto *the ſecond man, the Lord from Heaven*; before we can have intereſt in this purchaſed *Redemption*. For as the guilt of the *firſt mans* tranſgreſſion is derived unto us by the means of carnall generation: ſo muſt the benefit of the *ſecond mans* obedience be conveyed unto us by ſpiritual regeneration. And this muſt be laid down as a moſt undoubted verity: that, (*p*) *except a man be born again, he cannot ſee the kingdome of God*; and that every ſuch muſt be (*q*) *born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God*. Now, as our Mediator in reſpect of the Adoption of Sonnes, which he hath procured for us, (*r*) is not aſhamed to call us *Brethren*: ſo in reſpect of this new birth, whereby he begetteth us to a ſpiritual and everlaſting life, he diſdaineth not to own us as his *Children*. (*ſ*) When *thou ſhalt make his ſeed an offering for ſinne, he ſhall ſee his ſeed*: ſaith the Prophet *Eſaias*. (*t*) *A ſeed ſhall ſerve him*; *it ſhall be accounted to the Lord for a generation*: ſaith his Father *David* likewiſe of him. And he himſelf, of himſelf: (*u*) *Behold I, and the children which God hath given me*. Whence the Apoſtle deduceth this

p John 3. 3.

q John 1. 13.

r Heb. 2. 11.

ſ Eſa. 53 10.

t Pſal. 22. 30.

u Heb. 2. 13.

conclusion: (x) *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.* He himself, that is he who was God equal to the Father: for who else was able to make this (y) *new creature*, but the same (z) God that is the Creator of all things? (no less power being requisite to the effecting of this, than was at the first to the producing of all things out of nothing:) and these new (a) babes being to be (b) *born of the Spirit*; who could have power to send the *Spirit*, thus to beget them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the natural body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mystical body unto his similitude and likeness.

x Ibid. vers. 14.
y 2 Cor. 5. 17. Eph. 2. 10. Gal. 6. 15.
z John 1. 13. James 1. 18. 1 Pet. 1. 3. 1 John 5. 1.
a 1 Pet. 2. 2. with 1. 22.
b John 3. vers. 5, 6, 8.

For the further opening of which mystery (which went beyond the apprehension of (c) *Nicodemus*, though a *master of Israel*) we are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likeness*. A curious Limbner draweth his own sons pourtraicture to the life (as we say:) yet because there is no true life in it but a likeness onely; he cannot be said to be the begetter of his Picture, as he is of his Son. And some creatures there be that are bred out of mud or other putrid matter: which although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocal generation. Whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth his like:

c Ibid. vers. 4, 9, 10.

——*nec imbellem feroces*
Progenerant aquilæ columbam.

Now touching our spiritual death and life, these sayings of the Apostle would be thought upon. (d) *We thus judge, that if one dyed for all, then were all dead: and that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them and rose again.* (e) *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickned us together with Christ.* (f) *And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* (g) *I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved mee and gave himself for me.* From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraign medicine that could be thought upon should have been prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applyed.

d 2 Cor. 5. 14, 15.
e Eph. 2. 4, 5.
f Col. 2. 13.
g Gal. 2. 20.

Our Physitian therefore must not onely be able to restore us unto

unto health, but unto life it ſelf: which none can do but the Father, Son, and holy Ghoſt; one God, bleſſed for ever. To which purpoſe, theſe paſſages of our Saviour alſo are to be conſidered. (*h*) *As the Father hath life in himſelf: ſo hath he given to the Son to have life in himſelf.* (*i*) *As the living Father hath ſent me, and I live by the Father: ſo he that eateth me, even he ſhall live by me.* (*k*) *I am the living bread, which came down from heaven; if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.* The ſubſtance whereof is briefly comprehended in this ſaying of the Apoſtle: (*l*) *The laſt* Adam *was made a quickning ſpirit.* An *Adam* therefore and perfect Man muſt he have been; that his fleſh, given for us upon the Croſs, might be made the conduit to conveigh life unto the world: and *a quickning ſpirit* he could not have been, unleſs he were *God*, able to make that fleſh an effectual inſtrument of life by the operation of his bleſſed Spirit. For, as himſelf hath declared, (*m*) *It is the ſpirit that quickneth*; without it, *the fleſh would profit nothing.*

As for the point of ſimilitude and likeneſs: we read of *Adam*, after his fall, that he (*n*) *begat* a ſon *in his own likeneſs, after his image.* And generally, as well touching the carnal as the ſpiritual generation, our Saviour hath taught us this leſſon, (*o*) *That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit.* Whereupon the Apoſtle maketh this compariſon betwixt thoſe who are born of that firſt man, who is of the earth earthy, and of the ſecond man, who is the Lord from heaven. (*p*) *As is the earthy, ſuch are they that are earthy; and as is the heavenly, ſuch are they alſo that are heavenly: and as we have born the image of the earthy, we ſhall alſo bear the image of the heavenly.* We ſhall indeed hereafter bear it in full perfection: when (*q*) *The Lord Jeſus Chriſt ſhall change our baſe body, that it may be faſhioned like unto his glorious body; according to the working, whereby he is able even to ſubdue all things unto himſelf.* Yet in the mean time alſo, ſuch a conformity is required in us unto that heavenly man, that (*r*) *our converſation muſt be in heaven, whence we look for* this *Saviour*: and that we muſt (*ſ*) *put off, concerning the former converſation, that old man, which is corrupt according to the deceitfull luſts, and be renewed in the ſpirit of our mind; and put on the new man, which after God is created in righteouſneſs and true holineſs.* For as in one particular point of domeſtical authority, (*t*) *the Man* is ſaid to be *the image and glory of God*, and the *Woman the glory of the Man*: ſo in a more univerſal manner is *Chriſt* ſaid to be (*u*) *the image of God*, even (*x*) *the brighineſs of his glory, and the expreſs image of his perſon*; and we (*y*) *to be conformed to his image, that he might be the firſt-born among* thoſe *many brethren*, who in that reſpect are accounted (*z*) *the glory of Chriſt.*

We read in the holy ſtory, that God (*a*) *took of the ſpirit which was upon* Moſes, *and gave it unto the ſeventy Elders*; that they might

h John 5.26.
i John 6.57.
k Ibid. ver. 51.
l 1 Cor. 15.45.
m John 6.63.
n Gen. 5.3.
o John 3.6.
p 1 Cor. 15. 48, 49.
q Phil. 3.21.
r Ibid. ver. 20.
ſ Eph. 4.22, 23, 24.
t 1 Cor. 11.7.
u 2 Cor. 4.4.
x Heb. 1.3.
y Rom. 8.29.
z 2 Cor. 8.23.
a Num. 11.17, 25.

bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightned, the abilities that were left him for government were not altogether so great, as the necessity of his former imployment required them to have been: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speak: unto whom (*b*) *God did not* thus *give the Spirit by measure*. And therefore although so many millions of believers do continually receive this (*c*) *supply of the Spirit of Jesus Christ*; yet neither is that fountain any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished: it being Gods pleasure (*d*) *That in him should all fulness dwell*; and that (*e*) *of his fulness all we should receive, grace for grace.* That as in the natural generation there is such a correspondence in all parts betwixt the begetter and the Infant begotten, that there is no member to be seen in the Father, but there is the like answerably to be found in the childe, although in a farre less proportion: so it falleth out in this spiritual, that for every grace which in a most eminent manner is found in Christ, a like grace will appear in Gods Childe, although in a farre inferiour degree; similitudes and likenesses being defined by the Logicians to be comparisons made in *quality*, and not in *quantity*.

b John 3.34.
c Phil. 1.19.
d Col. 1.19.
e John 1.16.

We are yet further to take it into our consideration, that by thus enlivening and fashioning us according to his own image, Christs purpose was not to raise a seed unto himself dispersedly and distractedly, but to (*f*) *gather together in one, the Children of God that were scattered abroad*; yea and to (*g*) *bring all unto one head by himself, both them which are in Heaven and them which are on the Earth*; that as in the Tabernacle, (*h*) *the vail divided between the Holy place and the most Holy*; but the curtains which covered them both were so coupled together with the taches, that it might still (*i*) *be one Tabernacle*: so the Church Militant and Triumphant, typified thereby, though distant as farre the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Jesus Christ; (*k*) *in whom all the building fitly framed together groweth unto an holy Temple in the Lord, and in whom all of us are builded together for an habitation of God through the Spirit.*

f John 11.52.
g Eph. 1.10.
h Exod. 26.33.
i Ib. v. 6. & 11
k Eph. 2.21,22

The bond of this mystical union betwixt Christ and us (as (*l*) elsewhere hath more fully been declared) is on his part that (*m*) *quickning Spirit*, which being in him as the Head, is from thence diffused to the spiritual animation of all his members: and on our part (*n*) *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same Spirit. Both whereof must be acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but he that was God Almighty. And therefore although we did suppose such a man might be found who should perform the

l Sermon to the Commons house of Parliament, *anno* 1620.
m John 6.63. 1 Cor. 6.17. & 15.45. Phil. 2. 1. Rom. 8.9. 1 John 3.24. & 4.13.
n Gal. 2.20. & 5.5. & 3.11. Eph. 3.17.

the Law for us, ſuffer the death that was due to our offence and overcome it; yea and whoſe obedience and ſufferings ſhould be of ſuch value, that it were *ſufficient* for the redemption of the whole world: yet could it not be *efficient* to make us live by faith, unleſs that Man had been able to ſend Gods Spirit to apply the ſame unto us.

Which as no bare Man or any other Creature whatſoever can do; ſo for *Faith* we are taught by S. (*o*) *Paul*, that it is the *operation of God*, and a *work of* his *power*, even of that ſame power wherewith Chriſt himſelf was raiſed from the dead. Which is the ground of that prayer of his, that the eyes (*p*) of our underſtanding being enlightned, we might know *what is the exceeding greatneſs of his power to us-ward who believe; according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places farre above all Principality, and power, and Might, and every Name that is named not onely in this world, but alſo in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulneſs of him that filleth all in all.*

o Col 2.12. 2 Theſſ.1.11.

p Epheſ.1. 19, 20, &c.

Yet was it fit alſo, that this *Head* ſhould be of the ſame nature with the *Body* which is knit unto it: and therefore that he ſhould ſo be God, as that he might partake of our fleſh likewiſe. (*q*) *For we are members of his body*, ſaith the ſame Apoſtle, *of his fleſh, and of his bones.* And, (*r*) *except ye eat the fleſh of the Son of man*, ſaith our Saviour himſelf, *and drink his blood; ye have no life in you.* (*ſ*) *He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.* Declaring thereby, *firſt*, that by this myſtical and ſupernatural union, we are as truely conjoyned with him, as the meat and drink we take is with us; when by the ordinary work of Nature, it is converted into our own ſubſtance. *Secondly*, that this conjunction is immediately made with his humane nature. *Thirdly*, that the (*t*) *Lamb ſlain*, that is, (*u*) *Chriſt crucified*, hath by that death of his, made his fleſh broken, and his blood powred out for us upon the Croſs, to be fit food for the ſpiritual nouriſhment of our ſouls; and the very well-ſpring from whence, by the power of his Godhead, all life and grace is derived unto us.

q Epheſ.5.30.

r Joh.6.53.

ſ Ibid.ver.56.

t Rev.5.12. & 13.8.

u 1 Cor.1. 23. & 2.2.

Upon this ground it is, that the Apoſtle telleth us, that we (*x*) *have boldneſs to enter into the Holieſt by the blood of Jeſus; by a new and living way which he hath conſecrated for us, through the vail, that is to ſay, his fleſh.* That as in the Tabernacle, there was no paſſing from the Holy to the moſt Holy place, but by the vail: ſo now there is no paſſage to be looked for from the Church Militant to the Church Triumphant, but by the *fleſh* of him, who hath ſaid of himſelf; (*y*) *I am the way, the truth and the life, no man cometh unto the Father but by me.* Jacob in his dream beheld (*z*) *a ladder ſet upon the Earth, the top whereof reached to Heaven, and the Angels of God aſcending and deſcending on it, the Lord* himſelf *ſtanding*

x Heb.10.19, 20.

y John 14.6.

z Gen.28.12, 13.

ing above it. Of which viſion none can give a better interpretation than he, who was prefigured therein, gave unto *Nathaneel.* (*a*) *Hereafter you ſhall ſee heaven opened, and the Angels of God aſcending and deſcending upon the Son of man.* Whence we may well collect, that the only means whereby God ſtanding above and his *Iſrael* lying here below are conjoyned together, and the only ladder whereby Heaven may be ſcaled by us, is the *Son of man*; the type of whoſe fleſh, the *veil*, was therefore commanded to be (*b*) made with *Cherubims*; to ſhew that we come (*c*) *to an innumerable company of Angels*, when we come *to Jeſus, the Mediator of the New Teſtament*: who as the head of the Church hath power to (*d*) *ſend forth all thoſe miniſtring ſpirits, to miniſter for them who ſhall be Heirs of ſalvation.*

a John 1.51.

b Exod.26.31. & 36.35.

c Heb.12.22, 24.

d Heb.1.14.

Laſtly, we are to take it into our conſideration, that as in things concerning God, the main execution of our Saviours *Prieſthood* doth conſiſt; ſo in things concerning man, he exerciſeth both his *Prophetical* Office, whereby he openeth the will of his Father unto us, and his *Kingly*, whereby he ruleth and protecteth us. It was indeed a part of (*e*) the *Prieſts* office in the old Teſtament, to inſtruct the people in the law of God, and yet were (*f*) they diſtinguiſhed from *Prophets*: like as in the new Teſtament alſo, (*g*) *Prophets* as well as *Apoſtles*, are made a different degree from ordinary *Paſtours* and *Teachers*, who received not their doctrine by immediate inſpiration from Heaven; as thoſe other (*h*) *Holy men of God* did, *who ſpake as they were moved by the Holy Ghoſt.* Whence S. *Paul* putteth the Hebrewes in mind, that *God who* (*i*) *in ſundry parts and in ſundry manners ſpake in time paſt unto the Fathers by the prophets, hath in theſe laſt dayes ſpoken unto us by his Son* Chriſt Jeſus: whom therefore he ſtileth (*k*) *the Apoſtle*, as well as *the high Prieſt of our profeſſion; who was faithfull to him that appointed him, even as* Moſes *was in all his houſe.*

e Deut 33. 10. Hagg.2.11. Mal.2.7.

f Eſa.28.7. Jer 6.13.& 8.10. & 14.18.& 23. 11.33,34. Lam.2.10.

g Eph.4.11.

h 2 Pet.1.21.

i πολυμερῶς καὶ πολυτρόπως. Heb.1.1.

k Heb.3.1,2.

Now *Moſes*, we know, had a ſingular preheminence above all the reſt of the Prophets: according to that ample teſtimony which God himſelf giveth of him. (*l*) *If there be a Prophet among you, I the Lord will make my ſelf known unto him in a viſion, and will ſpeak unto him in a dream. My ſervant* Moſes *is not ſo, who is faithfull in all mine houſe: with him will I ſpeak mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold.* And therefore we find, that our Mediatour in the execution of his Prophetical office is in a more peculiar manner likened unto *Moſes*: which he himſelf alſo did thus foretell. (*m*) *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, of thy Brethren, like unto me; and unto him ye ſhall hearken. According to all that thou deſireſt of the Lord thy God in* Horeb, *in the day of the aſſembly, ſaying, Let me not hear again the voice of the Lord my God; neither let me ſee this great fire any more, that I dye not. And the Lord ſaid unto me, they have well ſpoken, that which they have ſpoken. I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his*

l Num.12. 6,7,8.

m Deut 18.15, 16,&c. Acts 3.22,23.

his mouth, and he ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſs, that whoſoever will not hearken unto my words, which he ſhall ſpeak in my Name, I will require it of him.

Our *Prophet* therefore muſt be a Man raiſed from among his Brethren the *Iſraelites*, (*n*) (*of whom, as concerning the fleſh*, he came) who was to perform unto us, that which the Father requeſted of *Moſes*: (*o*) *Speak thou to us and we will hear; but let not God ſpeak with us, leſt we dye.* And yet (that in this alſo we may ſee, how our Mediator had the preheminence) (*p*) when *Aaron*, and all the children of *Iſrael* were to receive from the mouth of *Moſes* all that the Lord had ſpoken with him in Mount *Sinai*, *they were afraid to come nigh him*, by reaſon of the glory of his ſhining countenance: ſo that he was fain to put a *vail* over his face, while he ſpake unto them that which he was commanded. But that which for a time was thus (*q*) *made glorious, had no glory in reſpect of the glory that excelleth*; and both the *glory* thereof, and the *vail* which covered it, are now aboliſhed in *Chriſt*: the vail of whoſe fleſh doth ſo over-ſhadow (*r*) *the brightneſs of his glory*, that yet under it we may (*ſ*) *behold his glory, as the glory of the onely begotten of the Father*; yea, and (*t*) *we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame Image, from glory to glory, even as by the Spirit of the Lord.*

And this is daily effected by the power of the Miniſtery of the Goſpel, inſtituted by the authority, and ſeconded by the power, of this our great Prophet: whoſe tranſcendent excellency beyond *Moſes* (unto whom, in the execution of that function he was otherwiſe likened) is thus ſet forth by the Apoſtle. (*u*) He is *counted worthy of more glory than* Moſes, *in as much as he who hath builded the houſe hath more honour than the houſe. For every houſe is builded by ſome one: but he that built all things is God. And* Moſes *verily was faithfull in all his houſe, as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after: but Chriſt, as the Sonne, over his own houſe.* (*x*) This houſe of God is no other than *the Church of the living God*: whereof as he is the only *Lord*, ſo is he alſo properly the only *Builder*. Chriſt therefore being both the *Lord* and the (*y*) *Builder* of his Church, muſt be God as well as Man: which is the cauſe, why we finde all the ſeveral manſions of this (*z*) *great houſe* to carry the title indifferently of the (*a*) *Churches of God*, and the (*b*) *Churches of Chriſt*.

True it is, that there are other miniſterial *builders*, whom Chriſt employed in that ſervice: this being not the leaſt of thoſe gifts which he beſtowed upon men at his triumphant aſcenſion into Heaven, that (*c*) he gave not onely ordinary *Paſtors* and *Teachers*, but *Apoſtles* likewiſe, and *Prophets*, and *Evangeliſts*; for the *perfecting of the Saints, for the work of the miniſtery, for the edifying of the body of Chriſt*. Which, what great power it requireth, he himſelf doth fully expreſs in paſſing the grant of this high Commiſſion unto his Apoſtles. (*d*) *All power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and*

n Rom. 9. 5.
o Exod. 20. 19. Deut. 5. 25, 27.
p Exod. 34. 30, 32, 33.
q 2 Cor. 3. 7, 10, 11, 13.
r Heb. 1. 3.
ſ John 1. 14.
t 2 Cor. 3. 11.
u Heb. 3. 3, 4, 5, 6.
x 1 Tim. 3. 15.
y Mat. 16. 18.
z 2 Tim. 2. 20.
a 1 Cor. 11. 16
b Rom. 16. 16.
c Eph. 4. 11, 12
d Mat. 28. 18, 19, 20.

and of the holy Ghoſt; teaching them to obſerve all things, whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the World. Amen.

e 1 Cor. 15. 10. S. *Paul* profeſſeth of himſelf, that he (*e*) *laboured more abundantly than all* the reſt of the Apoſtles: *yet not I*, ſaith he, *but the grace of God* f 1 Cor. 3. 9, 10 *which was with me.* And therefore although (*f*) *according to that grace of God which was given unto him*, he denyed not but that, *as a wiſe Maſter-builder, he had laid the foundation*; yet he acknowledgeth that they upon whom he had wrought, were *Gods building*, as well as *Gods* g Ibid. v. 5, 6, 7. *husbandry.* For *who*, ſaith (*g*) he *is* Paul, *and who is* Apollo, *but Miniſters by whom you beleeved, even as the Lord gave to every man? I have planted*, Apollo *watered: but God gave the encreaſe. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the encreaſe.*

Two things therefore we finde in our great *Prophet*, which do farre exceed the ability of any bare Man; and ſo do difference him b Luke 1. 70. from all the (*h*) *Holy Prophets, which have been ſince the world began.* i Mat. 11. 27. For *firſt*, we are taught; that (*i*) *no man knoweth the Father, ſave the Sonne, and he to whomſoever the Sonne will reveale him*: and that k John 1. 18. (*k*) *no man hath ſeen God at any time*; but *the only begotten Son, which is in the boſome of the Father, he hath declared him.* Being in his *boſome*, he is become conſcious of his ſecrets, and ſo out of his own immediate knowledge, enabled to diſcover the whole will of his Father unto us; whereas all other Prophets and Apoſtles receive their revelations at the ſecond hand, and according to the grace given unto them by the Spirit of Chriſt. Witneſs that place of S. *Peter*, l 1 Pet. 1. 10, 11 for the Prophets: (*l*) *Of which ſalvation the Prophets have enquired, and ſearched diligently, who propheſied of the grace that ſhould come unto you; ſearching what or what manner of time* THE SPIRIT OF CHRIST WHICH WAS IN THEM *did ſignifie, when it teſtified before-hand the ſufferings of Chriſt, and the glory that ſhould follow.* And for the Apoſtles, thoſe heavenly words which our Sa- m John 16. 13, 14, 15. viour himſelf uttered unto them, whileſt he was among them: (*m*) *When the Spirit of Truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak; and he will ſhew you things to come. He ſhall glorifie me: for he ſhall receive of mine, and ſhew it unto you. All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.*

Secondly, all other Prophets and Apoſtles can do no more (as hath been ſaid) but plant and water; only *God* can give the increaſe: they may teach indeed and baptize; but unleſs Chriſt were with them by the powerfull preſence of his Spirit, they would not n 1 Pet. 2. 5. be able to ſave one ſoul by that Miniſtery of theirs. *We* (*n*) *as* o Pſal. 127. 1. *lively ſtones, are built up a ſpiritual houſe*: but, (*o*) *except the Lord do build this houſe, they labour in vain that build it.* For who is able to breathe the ſpirit of life into thoſe dead ſtones, but he, of whom p John 5. 25. it is written; (*p*) *The hour is coming, and now is*, when the dead ſhall

hear

hear the voice of the Son of God; and they that hear it ſhall live, and again: (q) *Awake thou that ſleepeſt, and ariſe from the dead; and Chriſt ſhall give thee light.* Who can awake us out of this dead ſleep, and give light unto theſe blind eyes of ours; but the Lord our God, unto whom we pray, that he would (r) *lighten our eyes, leſt we ſleep* the ſleep *of death.*

q Eph. 5. 14.

r Pſal. 13 3.

And as a blind man is not able to conceive the diſtinction of colours, although the skilfulleſt man alive ſhould uſe all the art he had to teach him; becauſe he wanteth the ſence whereby that object is diſcernable: ſo (ſ) *the natural man perceiveth not the things of the Spirit of God (for they are fooliſhneſs unto him;) neither can he know* them, *becauſe they are ſpiritually diſcerned.* Whereupon the Apoſtle concludeth, concerning himſelf and all his fellow-labourers, that (t) *God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts;* to give *the light of the knowledge of the glory of God, in the face of Jeſus Chriſt: but we have this treaſure in earthen veſſels; that the excellency of the power may be of God, and not of us.* Our Mediator therefore (who muſt (u) *be able to ſave them to the uttermoſt that come unto God by him*) may not want *the excellency of the power*, whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the miniſtery of his ſervants: and conſequently, in this reſpect alſo, muſt be *God* as well as *Man.*

ſ 1 Cor. 2. 14.

t 2 Cor. 4. 6, 7.

u Heb. 7. 25.

There remaineth the *Kingdom* of our Redeemer: deſcribed thus by the Prophet *Eſay.* (x) *Of the increaſe of his government and peace* there ſhall be *no end, upon the throne of* David, *and upon his Kingdome; to order it, and to eſtabliſh it with judgement and with juſtice, from henceforth even for ever.* And by *Daniel*: (y) *Behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of days; and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages ſhould ſerve him, his dominion is an everlaſting dominion, which ſhall not paſs away; and his kingdome* that *which ſhall not be deſtroyed*; and by the Angel *Gabriel*, in his imbaſſage to the bleſſed Virgin. (z) *Behold, thou ſhalt conceive in thy womb, and bring forth a Son, and thou ſhalt call his name Jeſus. He ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give him the Throne of his Father* David. *And he ſhall reign over the houſe of* Jacob *for ever; and of his kingdome there ſhall be no end.*

x Eſa 9. 7.

y Dan. 7. 13, 14

z Luk. 1. 31, 32, 33.

This is that new (a) *David* our King, whom God hath raiſed up unto his (b) own *Iſrael*: who was in Truth, that which He was called; the Son of *Man*, and the Son of the *Higheſt.* That in the one reſpect, (c) we may ſay unto him, as the *Iſraelites* of old did unto their *David*; (d) *Behold, we are thy bone and thy fleſh*: and in the other, ſing of him as *David* himſelf did; (e) *The Lord ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foot-ſtool.* So that the promiſe made unto our firſt Parents, that (f) *the ſeed of the woman ſhould bruiſe the Serpents head*, may well ſtand with that other ſaying of Saint *Paul*; that (g) *the God of peace ſhall bruiſe*

a Jer. 30. 9. Hoſ 3. 5. Ezek. 34. 23. & 37. 24.

b Gal. 6. 16.

c Eph. 5. 30.

d 2 Sam 5. 1.

e Pſal. 110. 1. Mat. 22. 43, 44 Acts 2. 34, 35.

f Gen. 3. 15.

g Rom. 16. 20.

b 1 John 3. 8. *bruiſe Satan under our feet.* Seeing (*h*) for this very *purpoſe the Son of God*
i 1 Tim. 3. 16. *was manifeſted* (*i*) in the fleſh, *that he might deſtroy the works of the Devil.*
k Eſa. 43. 11. And ſtill that foundation of God will remain unſhaken: *I* (*k*) even *I* am
l Hoſ. 13. 4. *the Lord, and beſide me there is no Saviour.* (*l*) *Thou ſhalt know no God but me: for* there is *no Saviour beſide me.*

Two ſpecial branches there be of this Kingdome of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon Earth, as by his Prophetical Office he worketh upon our Mind and Underſtanding, ſo by his Kingly, he ruleth our Will and Affections; (*m*) *caſting down imaginations and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt.* Where, as we muſt needs acknowledge, that (*n*) *it is* GOD *which worketh in us both to will and to do*, and that it is (*o*) he which *ſanctifieth us wholly*: ſo are we taught likewiſe to believe (*p*) *both he who ſanctifieth, and they who are ſanctified, are all of one*, namely of one and the ſelf-ſame nature; that the ſanctifier might *not be aſhamed to call* thoſe, who are ſanctifyed by him, his *brethren*, that as their nature was corrupted, and their blood tainted in the firſt *Adam*, ſo it might be reſtored again in the ſecond *Adam*; and that as from the one a corrupt, ſo from the other a pure and undefiled nature might be tranſmitted unto the heirs of ſalvation.

m 2 Cor. 10. 15.
n Phil. 2. 13.
o 2 Theſ. 5. 23.
p Heb. 2. 11.

The ſame (*q*) God that giveth *grace*, is he alſo that giveth *glory*: yet ſo, that the ſtreams of both of them muſt run to us through the golden pipe of our Saviours humanity. (*r*) *For ſince by man* came *death*; it was fit that *by man alſo* ſhould come *the reſurrection of the dead.* Even by that man who hath ſaid: (*ſ*) *Who ſo eateth my fleſh, and drinketh my blood, hath eternal life; and I will raiſe him up at the laſt day.* Who then, (*t*) ſhall *come to be glorified in his Saints, and to be made marvellous in all them that believe*: and (*u*) ſhall *change this baſe body of ours, that it may be faſhioned like unto his own glorious body; according to the working, whereby he is able even to ſubdue all things unto himſelf.* Unto him therefore that hath thus (*x*) *loved us, and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father; to him be glory and dominion for ever and ever,* AMEN.

q Pſal. 84. 11.
r 1 Cor. 15. 21.
ſ Joh. 6. 54.
t 2 Theſ. 1. 10.
u Phil. 3. 21.
x Rev. 1. 5, 6.

PHILIP. 3. 8.

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